THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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SIN—ITS CAUSES.

Having lately examined the doctrine of "Original Sin," and found—contrary to popular opinion—that it is not the *cause* of sin in the human family, let us now examine what produces sin, how it generates in the human being, and why it is that it exists and has the power to place its hideous paw on the noblest works of this fair creation.

That God knew that man would become subject to this power is evident from the fact of a propitiatory sacrifice being ordained in the councils of eternity to satisfy the stern demands of justice for laws transgressed and commandments disregarded; and that such a sacrifice was needed is likewise evident from the history of the past, the realities of the present, and the warning voice of God's servants continually raised against the iniquities of the inhabitants of the earth, joined with the testimony of inspiration that "all have sinned and come short of the glory of God."

Truly does the good Book say that "Man is fearfully and wonderfully made." His organization, though in part understood, is in many things a mystery to himself. But still he possesses knowledge enough to understand that he is of an impressible nature and that his organization is composed of elements which, if used, are capable of raising him to the highest honours in the courts of glory, and, if abused, will sink him to degradation, misery, and woe unutterable.

Sin, which has passed like a malignant demon over the earth, has strewn its path with all the ills that mankind have been subjected to; and sin, too, if not manfully battled with and vanquished on the field of *self*, will drown its victims in an ocean of horrible punishments. Man in his organization possesses passions, desires, and propensities, given to him for a noble purpose, but capable of being fearfully degraded and ignobly applied. Without ambition, he would never struggle for the amaranthine wreath of endless glory. Without anger, he could look upon the abomination of iniquity with a careless and unheeding eye. Without "love of approbation," he would not yearn for the smiles of the good, the great, and the noble, nor the approving glance of the God of Truth. Without self-esteem, he would not raise himself above the meanness of filthy, low, and disgusting practices; and without love, he would cherish neither his bosom partner nor his offspring—enjoy neither the endearments of home nor the glory of heaven. These and all the other passions that humanity inherit can be used in obedience to the celestial law, and produce happiness, longevity, peace, joy, and upward progression, with ultimate exaltations and endless lives. But the dire results of an opposite nature, produced by the abuse of these same passions and propensities, are so many and so witheringly fatal, that the floodgates of thought must turn aside the

current ere the mind becomes overpowered by the horrid recapitulation. Ambition acts as a spur to impel the man of genius onward; and, regardless of the sufferings entailed upon humanity, he sweeps forward in his adamantine path, scattering ills like pelting hail-drops, and watering his track with tears and blood. With strong mind and flinty heart, he spares neither friend nor foe, in obedience to the impelling motive.

When anger rages in the palace of mind, and the stormy monster, unqualified by wisdom, is let loose, murder grasps it by the red right hand, madness by the left, and wild despair sits frowning on its haggard front. What woe has not been wrought in the world by unbridled power placing itself in the possession of frenzied anger! Broken hearts and widowed mothers, nations laid waste and cities destroyed, many of the blighting ills ambition begets, without its attempt at apology; and, descending to the family circle, we find peace destroyed, hopes shattered, affection banished, till the ignominious gallows often ends the career of the unfortunate victim of anger.

"Love of approbation" will impel the possessor of magnificent talents to truckle to the vapid crowd and be anything or do anything to win the senseless applause of giddy fools. Without a guiding principle of blended truth and wisdom, he looks not to the mystic future; but the child of the moment obtains the worthless boon he craves, and is content till his hour is past, when, finding out the miserable reality, and hastening to extinguish his glow-worm spark, he departs to fill the suicide's grave. "Self-esteem" will cause a being walking upright in the form of Divinity to ape the baboon in fantastic tricks, filling every possessor of wisdom with a mixture of pity and contempt as he struts along the pavement in dainty foppishness or ignorant egotism; while love, degraded into licentiousness, works the most diabolical enactments and fills the earth with more crawling, degrading, and disgusting misery than all the rest united together. There is not a spark of nobility in humanity which it will not crush out. Manhood, honour, gratitude, compassion, truth, honesty, pure love, with everything that tends to render man akin to God, all vanish at its hideous presence, while it fills the earth with a bloated and trebly death-stricken population. "By one man sin entered into the world," else it never would have existed in this creation; but the same causes that produced it in the first transgressor produced it in all. Man, then, is an impressible being, exposed to contending influences—the power of evil and the power of good. That impels him downwards in the scale of being; this exalts him in the creations of God. That operates upon him to abuse the noble passions given him; this acts upon him to use them for the noblest purposes. Hence sin and its effects. The cause of it is plain. As an intelligent agent, he is endowed with desires and propensities to magnify and exalt him; but Satan, ever on the alert, seeks to make them his instruments for the damnation of mankind. Thus there is a continual warfare in every one who desires exaltation. The flesh and the spirit—the spirit and the flesh. If, seeking earnestly and ever the aid of God's Spirit, he fights nobly the Evil One, spirit will rise superior to flesh and his present organization attain its desired position, by being brought into subservience to correct principle and the celestial law. If he gives way in the conflict, the flesh reigns triumphant, degrades the spirit, and brings woe unutterable on the vanquished. Take it as you will, the path to exaltation is the happiest now and eternally. Every desire conquered, every passion controlled, every appetite subjected, and all under the guidance of intelligent spirit, he is fitted for the noblest and holiest enjoyments. But all have sinned; therefore all have more or less given way to carnality. This God foreknew. Knowing that Satan would endeavour to work the ruin of man, and hence he provided a way of escape from the impending danger. If man had not been exposed to the influence of evil, he would not have fallen. But then he could not have been tried—he could not have learned the principle of self-government, and, as a necessary consequence, could not have governed. Now, government is one principal end of his creation—government of himself and government of his posterity throughout eternity. Without governmental principles fully understood, he could not act intelligently under the great Eloheim, could not preside over the destinies of creations, and, from never having had experience, could not know how to control and govern

beings like we are. Hence the necessity of an evil power—an opposing influence, that man, exposed to its sinuous temptations, might be tried and proven worthy, and in the school of experience learn lessons of wisdom and knowledge never to be obtained upon any other principle. What infinite wisdom is displayed in all the ramifications of God's counsellings and designs! But God, knowing all this—knowing man's impotency to stand against the multiplied influences that would be brought to bear upon him, determined in his justice that man should meet his grand opponent upon fair terms. Hence the sacrifice of Jesus Christ, the introduction of Gospel principles, the blessings obtainable through obedience to them, and lastly, the gift of the Holy Ghost as a mighty warrior to grapple with the hellish foe, and, placing man foot to foot with his enemy, nerve his arm for the conflict, till inch by inch the battle of life is won and the vanquished foe sinks sullenly into his own black hell. It is a grand mistake to suppose that Satan is the magnificent enemy of God that he is sometimes represented to be. An evil he is, but a necessary one, as the foregoing reasons plainly show. He may strive to thwart the purposes of the Lord, kill off his servants from the earth, spread misery, degradation, and sin through the hosts of the world, fill the camp of the Saints with dissatisfaction and apostacy; but in all this he is only carrying out the purposes of that God in whom the devils believe, and at whose power, while believing in him, they tremble. All are not noble enough to be exalted in the eternal worlds. All are not brave enough to fight manfully and conquer their own organizations operated upon by the power of evil. But without this trying principle at work, the noble and ignoble, the mighty and the puny, a Jesus and a Judas, the Prophet and his murderers would receive the like reward and be numbered together. First in the order of celestial law come obedience and humility; then curtailment of carnal desires, self-abnegation trooping swiftly along, with a host of others leading to glorious results, if acted upon and faithful attention be given to the injunctions of Deity. But as these divine laws are neglected—as each generation becomes further degraded from the original standard, the power of flesh becomes stronger, the passions are more easily acted upon and become more pliant tools and more powerful engines in the hands of the Evil One for effecting his purposes. Hence the necessity of the celestial law of marriage, that a purer and more noble offspring may be raised up to stand in the front of the last mighty struggle and hurl Satan from his power and government on the earth we inhabit. They will banish him from themselves, from their homes, from their territory, and finally from the world. Then he will be bound, when he has no power on the earth—when men and women are raised up pure and holy, conquering everything opposed to the principles of life and using all the powers of their organizations for the perpetuity of purity and holiness. It is no trifling contest we are engaged in—no petty warfare that demands our energies,—no despicable foe that we are opposed to; but day by day and hour by hour we must be engaged. Weakness after weakness must be defended. Worlds yet to be organized and inherited depend upon our struggle, that the work of progression may ever continue and the word of the Prophet be fulfilled—"Of the increase of his government and peace there shall be no end." It is not "original sin" that we have now to be saved from. Redemption from that has been accomplished, the effects of that—death—will be removed. It is the battle of *self* we have to fight, sternly, nobly, and determinedly, aided by the strength of Heaven, that the second death may be escaped. God has done his part, and we must do ours. He has provided the means, and we must apply them. He offers us strength for our day, and we must accept and use it. He puts arms in our hands and gives us armour to defend us, and we must don the shield of faith—mighty faith, and with the sword of the Spirit cut our way through the opposing ranks. If we falter or faint, the blame is our own; but if we manfully maintain the contest, victory is sure. Of this, however, we may be assured—the enemy sleeps not, nor lies down in sloth. It is work, work, fight, fight, till the field is won and victory hails the conqueror.

Another thing we should well observe. It is not the theoretical and imaginative warfare on which so much idle talk and useless breath is spent, but a practical, every-day concern. Are you stubborn? Learn obedience and humility. Are you

carnally minded? Cultivate purity—purity of thought, purity of expression, and purity of action. Are you subject to anger? Study meekness, till your passion owns your power. Are you intemperate? Crush it beneath your heel. Are you extravagant? Learn economy. Are you close-hearted and miserly? Woo liberality of soul. "The liberal man deviseth liberal means, and by his liberality he shall live." No matter what our failings may be, we must set ourselves to overcome them. No matter at what part of our organization Satan makes his onslaught; if we struggle nobly, having the Spirit of God for our helper, we are bound to come off conquerors. Then we shall appreciate and enjoy the use of those noble powers with which God has endowed us, and, using them to the best advantage, aid bravely in rolling forth the purposes of Heaven; and then our reward is sure, each day as it comes along bringing a rich foretaste of the joys in the future.

S.

IMPROVEMENT OF THE MIND.

BY ELDER GEORGE TEASDALE.

The proper culture of the mind is a study in which all should take a most lively interest. Especially so should it be with those who are "called to be Saints;" for we live in an age pregnant with events—a day in the contemplation of which Prophets derived the liveliest emotions of joy, as the vision of their minds was opened and they gazed with awe and admiration at the grand events that were to take place in the latter days, when Israel is to be "the head, and not the tail." To place Israel at the head will take something more than the every-day circumstances with which we are surrounded, and will call forth the zeal, energy, and enterprise of the house of Israel.

We have to fit and prepare ourselves to fulfil every position we may be called to occupy in the future.

The improvement of the mind will take a course of years, and it will call into operation our earnest diligence and toil, before we arrive at any degree of perfection. Reading books *alone* will not prove very advantageous. We may read brilliant essays, argumentative discourses, wise counsels, and deeply-interesting instructions; but unless we ponder over the same and endeavour practically to carry out what is theoretically given, our reading will avail us little.

To gain wisdom is the aim and ambition of every intelligent spirit; and that the Lord delights in those who thirst for wisdom is evident from the history left on record of Solomon, unto whom the Lord appeared in Gibeon and said, "Ask what I shall give thee." Solomon, after testifying of the kindness God had shown to David his father, confessed his own want of understanding to govern so powerful a people as were Israel, and said, "Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge so great a people?" After commending him, the Lord said, "Lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee; neither after thee shall any arise like unto thee." James also declares, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." Thus it is evident that the Lord delights to confer wisdom upon those who seek it; and it should undoubtedly be the aim of every one to obtain it. But the question is frequently asked, "How can we, according to our circumstances, gain wisdom, progress, and render ourselves so proficient as to be enabled to dwell with 'the spirits of just men made perfect?'" A few hints and suggestions as to how the improvement of the mind may be accomplished may, perhaps, be beneficial.

The Latter-day Saints, like the former-day Saints, are chiefly composed of the working classes—those whose business it is to earn their bread by the sweat of their brow, and who have not had the advantage of a very liberal education. Nevertheless, no sooner do they embrace

the Gospel than, as a general rule, they commence to improve their minds, and frequently arrive at a considerable degree of perfection. Perhaps we could not select a better example of self-taught men than ORSON PRATT, whose course has been a bright example to the young men in the Church. His knowledge has been gained by his untiring perseverance during scenes of trial, persecution, and responsibility; yet nothing daunted his energy or his determination to obtain the priceless pearl of wisdom.

Solomon declares that "there is a time for all things," and we find the truth of it in our daily experience. No matter how business may occupy our attention, if we have the *will*, we can always find a portion of our time to devote to the improvement of the mind. Mechanics, who labour ten or twelve hours a day, or farm-labourers, who labour from sunrise to sunset, all can find some little time, if they desire it. Some of the most learned men that this nation has produced have been self-taught men, having frequently had to toil early and late at some menial occupation, and in that state laid the foundation upon which their lofty mental structures were built.

It is a disgrace in the present generation for young men to be unable to read and write, seeing the many opportunities they can make, if they have the will. Without this, very little good can be accomplished. It requires not only will, but *energy* and *perseverance*. We are responsible for the manner in which we conduct ourselves in this state of probation, as also for the employment of our time. The Lord declared through his Prophet, Joseph Smith, in a revelation given August, 1831—"Thou shalt not idle away thy time; neither shalt thou bury thy talent, that it may not be known." How very few men there are that cannot, when looking back upon their past lives, discover a great deal of time wasted and idled away to no purpose. This should not be in Israel. All should endeavour to improve their time by carrying out the following counsel or commandment—"Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning, even by study and by faith." (Doc. & Cov., page 105, par. 36.) This is our absolute duty. We should endeavour so to husband our time as to have a portion of every day devoted to reading "the best books" within our reach. Especially should we become perfectly acquainted with the Bible, Book of Mormon, Doctrine and Covenants, and other works of the Church, storing our minds with "words of wisdom," and be ready always to give an answer to every man that asketh a reason of the hope that is in us.

Thought is a property of the mind which we are all blessed with; and a very little reflection will assure us that it can be governed and considerably cultivated, so as to afford us the greatest amount of benefit. There is nothing we can engage in but what calls forth a greater or lesser amount of thought, no matter what may be our occupation, whether that of the shepherd with his flocks, the farm-labourer at his varied duties according to the seasons, the mechanic with his ingenuity, the merchant, or the philosopher. We are indebted to thinking men for the rapidity with which we travel from city to city, from nation to nation, over lands and over seas, and for the important discoveries in the sciences and the various inventions that so much contribute to our comfort. It is very evident that thought can be governed and concentrated upon any subject or study that we may desire to improve upon; and it is necessary, when we desire to improve our minds by reading, that we should concentrate our thoughts upon the subject. Gems of thought are the produce of a fertile imagination. Our imagination is principally formed by our education. It should be the study of all to muse upon what they read, so that it may be sealed upon their memory.

Language is the means of expressing our thoughts; and, as a general rule, the greater its simplicity the greater its power. Truth is powerful in itself, and requires but little embellishment. It is the truth we utter, and not the language, that makes our thoughts so valuable. Nevertheless, language is essential, and we should all make ourselves well acquainted with our "mother tongue," so as to be enabled to clothe our thoughts with suitable language.

Jesus Christ, when describing the office of the Comforter, said—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things

to your remembrance whatsoever I have said unto you." The minds of the Apostles had been stored with truth by the oral instructions of the Saviour, and a portion of the mission of the Comforter was to bring to their remembrance those principles, counsels, and instructions which had been delivered by their Divine Master.

We have not only oral instructions from those who are appointed to teach, counsel, guide, and direct, but also wisdom delivered through the press, which is necessary for us to become acquainted with, that our minds may be stored and that the Holy Spirit may have something to bring to our remembrance. The Prophet Brigham remarked, in an address given May 8, 1853—

"Mankind are naturally independent and intelligent beings: they have been created for the express purpose of exalting themselves. When they apply their hearts to wisdom, they will then get understanding. There is the fountain; go and drink at it: ask and receive all you wish; for there is an eternity of it: it will never become any less. It is for you and me to receive wisdom so as to be prepared for exaltation and eternal lives in kingdoms that now exist in eternity."

We should remember that we have to "seek learning by study and by faith," and that "the fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding;" and we can safely promise to those who will manfully determine to seek to improve their minds, seeking diligently by faithful prayer the assistance of the Holy Ghost, that, no matter what their circumstances may be, wisdom will beam upon their minds, and they will be amply rewarded for their labour.

The improvement of the mind should also occupy the serious attention of our sisters, for to them is entrusted the rising generation, and "As the twig is bent, so the tree inclines." How requisite it is that they should be prepared to fulfil their responsible positions; and well indeed would it be for them if they would read, study, and practically carry out the valuable matter contained in Number 46 *Star*, Vol. XX. The Apostle James remarks, in his Epistle, that the man who is "a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." So it is with those readers of the *Star* who read, but do not seek to carry out the instructions contained therein. They will laud an article or editorial, and pronounce it "true," "first-rate," &c.; but frequently that is all that is thought of it. The instructions given through that medium are for our salvation and exaltation in the kingdom of God, and their rejection will prove our condemnation.

President Kimball, when instructing mothers in their duties, remarks, in one of his sermons—"Mothers, I wish you would wake up and act in your office and calling as well as the brethren." The children being entrusted to the mother's care, she lays the foundation and has power to considerably control their imaginations and to inspire them with the noblest resolves.

The mind may be considerably improved by observation. There are many, whose minds have been uncultivated, who pass through life without knowing some of its most refined enjoyments. They pass on without seeing anything to admire, though they may be surrounded by the most lovely beauties of nature. How different is the position of one who has been trained to cull information and wisdom from observation! There are few things that pass his view without calling forth contemplation. His observing mind

"Finds tongues in trees, books in running brooks,
Sermons in stones, and good in everything."

It does not follow, because our lot is lowly in this state of probation, that we should be ignorant; nor should "noble sentiments" or lofty aspirations be strangers in the cottager's dwelling. We gain bright experience by the things that we suffer, and our positions in poverty, trial, and tribulation are for our exaltation and perfection. Eternal lives and exaltations are before us, if we will "gird up our loins" and fight manfully for the prize set before us, by neglecting no opportunity of improving our minds, carrying out in our daily life the instructions, words of wisdom, and holy counsels that we are continually receiving. Thus may we live "by every word that proceedeth out of the mouth of God," render our "calling and election sure," and be saved with all the sanctified in the kingdom of our God.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 236.)

[June, 1843.]

Saturday, 17th. The *Maid of Iowa* went to Shokoquon with the Temple hands on a pleasure excursion. While there, the steamer *Shokoquon* came to port with many citizens from Burlington, when Elder George A. Smith delivered a lecture.

Sunday, 18th. Meeting at the Temple. Elder E. P. Maguin preached in the forepart of the day, to the edification of the Saints. The sacrament was administered in the afternoon.

Judge Adams' message arrived early in the evening, when my brother Hyrum sent William Clayton and Stephen Markham as fast as possible to inform me. Markham had $250, and Clayton borrowed $200. They left Nauvoo about half-past twelve at night, and proceeded for La Harpe.

Elder Elijah F. Sheets writes that he and Joseph A. Stratton have been preaching in Illinois, Indiana, and Pennsylvania since September 4, 1842; have baptised 32, and many more are convinced of the truth of the work; and that they are continuing their labours.

Monday, 19th. The labourers held a meeting in the Grove to investigate the price and principles of labour.

Clayton and Markham arrived at La Harpe at sunrise, tarried about two hours to get a horse shod and take breakfast; started again at seven for Monmouth, where they arrived at three, p.m., and put up their horses to feed and rest. They took dinner and slept till seven, when they started again and rode till midnight, when, the horses being tired and weary, they turned them out to feed, and they themselves lay down to sleep about two hours, when they again resumed their journey and rode one mile north of Hendersonville, where they stopped to feed their horses.

Tuesday, 20th. About half-past seven, a.m, again started on their journey, and arrived at Andover about ten, a.m. They turned out their horses to graze in the woods for about half-an-hour, when they proceeded to Geneseo, where they arrived at half-past two, p.m.; tried to hire a pair of horses to continue their journey, but did not succeed. They left Genesseo at six, p.m., and travelled to Portland, where they arrived at twelve, put up their horses, and went to bed until four, a.m.

The following appears in the *Nauvoo Neighbour*, and serves to illustrate the benefit of chartered rights in Illinois:—

"Sir,—In obedience to the call made in your paper for information in relation to the affairs of the Agricultural and Manufacturing Association of this city, I give you such facts as I think will be satisfactory.

The first great object of the company was to establish a pottery for the manufacturing of the various kinds of crockery in common use in the country. Persons were deputed to make the necessary search whether suitable materials could be obtained.

The persons who were employed in this service were such as had been employed all their lives in the business. Their report was favourable, having found all the materials of as good a quality as those used in the old world for that purpose in our immediate vicinity.

Efforts were accordingly made to commence the business with as little delay as possible. An eligible situation was obtained and the work of building commenced.

A stone building of sufficient size was put under construction, and progressed with much rapidity. Persons possessing means felt desirous of investing a part of them at least in the business. All was prosperous and all flattering.

A considerable amount of land was obtained for agricultural purposes, it being the wish of the managers to supply all their workmen with all their necessaries as far as could be. Arrangements were making to get stock of the various kinds for this purpose.

The building had progressed nearly to the height of one story, when the electioneering campaign commenced, and it was roundly asserted that, if certain persons were elected, all the charters granted by a previous Legislature to the citizens of Nauvoo would be repealed.

At first, the Association supposed that this was merely an electioneering intrigue. But it assumed a formidable appearance, and began to assume the character of a fixed determination to carry the design into execution.

The subsequent acts of the Legislature

have given but too much evidence that such was the real intention of a very considerable portion of the members of the last Legislature, if not a majority of them. This in a clique paralyzed the exertions of the company. Many who were about to contribute to the funds of the society paused, not knowing what was best; and, in consequence, the work stopped.

Not that the company supposed that there was any such power vested in the Legislature, either in the constitution or common sense; but they did not know how far a reckless spirit might lead men in the violation of both.

As the matter now stands, those having capital are at a loss whether to invest it in that way or not, lest the same reckless spirit may inevitably carry the proposed design into effect.

The work has not stopped for want of means or materials to carry on the business, as means, materials, and workmen of the first order are all at hand. But where is the safety, while such doctrines are boldly maintained by our Legislature?

All the prospects of the company may be blasted at any stage of their business by one single act of men who seem to have no interest in the prosperity of the State nor the citizens thereof, apart from their own political preferment.

Pledges can be made, for the sake of preferment, to an ignorant constituency, to commit the most flagrant abuses upon the rights of private companies, or even individuals, and attempts made with zeal and determination to carry them out to the extent.

If public confidence be restored, the work can go on more vigorously than ever.

Respectfully,

SIDNEY RIGDON,

President of the Company."

Elder John Snider reported the names of various persons in Great Britain and Ireland who donated various small sums between May and December, 1842, as contributions for building the Temple, and paid over $97,504. The names of the donors and amounts are recorded in the "Law of the Lord."

I insert the following as an exception to the universal rule:—Earl Spencer keeps all the poor in the parish of Wormleighton, England, and so prevents a poor-rate. He allows his labourers nine shillings a week when out of employment, and they pay only a shilling a year as a nominal rent for the house in which they severally reside.

Wednesday, 21st. Markham and Clayton left Portland at four, a.m., and travelled to within nine miles of Dixon. They changed their course, and went direct to Inlet Grove, where they arrived at half-past twelve, took dinner, and fed their horses. Left Inlet at two, p.m., and arrived at Wasson's at four, p.m., where they learned that I was going to Dixon in the carriage; and, although their horses were tired down, they started for Dixon, but met me about half-way.

They returned with me to Wasson's, and were glad to find a restingplace, having rode 212 miles in 66 hours, and had very little rest on the way: the horses were tired—their backs very sore. I told them not to be alarmed. "I have no fear. I shall not leave here: I shall find friends, and Missourians cannot hurt me, I tell you, in the name of Israel's God."

Thursday, 22nd. Another meeting of the labourers in the Grove, near the Temple, concerning wages.

I had previously given out an appointment to preach this day at Dixon; but, on account of the change in circumstances, I wrote to Dixon, telling the people there was a writ out for me, and therefore declined preaching; and I kept home quiet all day, telling my friends that if I started for home, I might be arrested where I had no friends and kidnapped into Missouri, and thought it best to tarry at Inlet and see the result. Many were desirous to hear me preach, but were disappointed.

Lawyer Edward Southwick, of Dixon, having heard of the writ being out against me, rode twelve miles to inform me. I thanked him for his kindness, paid him $25, and introduced him to my friends Markham and Clayton, showing that I had received previous information.

(To be continued.)

STATISTICS OF THE SPIRITUALIST DELUSION.—The *Spiritual Register* for 1859 gives the following as the number of professed spiritualists:—United States, 1,234,000; Canada, 40,000; Cuba, 1,000; South America, 15,000; the Eastern continent, 600,000. Total, 1,890,000. The *Register* estimates that there are 1,000 public speakers, 40,000 mediums, public and private; that 500 spiritualist books and pamphlets have been printed; and it gives the names of six weeklies, three semi-weeklies, and four monthlies devoted to the cause.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 16, 1859.

EVERYTHING IN ITS SEASON.—That there is a proper season for everything, and that everything should be attended to and the labour thereof performed in that proper season, are truths so universal and familiar that they have been made the subject of proverbs from time immemorial. Neither is it a matter of wonder that in all ages this truth has been taught by the humble peasant, and even by the savage of the forest, as well as by the Solomons of the earth; for Nature herself has everywhere taught man the truth and continually reiterated it with more than a thousand tongues. That fathers should echo her lesson to their children, and teachers and wise men clothe it in proverbs, is not, then, a matter of wonder. Nor is it wonderful that the husbandman and those who dwell much with primitive Nature should lay great stress upon this truth, seeing that Nature herself lays so much stress upon it. Those who live in pastoral simplicity, depending upon agriculture and the keeping of flocks and herds, are compelled to receive the lesson and carry out the truth in their daily pursuits; for if they plant unseasonably, their crops will fail; if they harvest untimely, their corn will be unripe; and if they go to the field to reap when winter reigns, they will find the harvest past, the foliage of the trees gone, frost and snow mantling the earth, instead of the shooting verdure or the golden corn, while the naked trunks left to battle with the winter and the unadorned, uncomfortable-looking hedges will teach man to remember the laws of the seasons and perform his labour in accordance therewith. Thus Nature in her rural domains forces upon her rustic children the important truth that everything has its proper season, and that suitable work must be done at this proper time.

Now, this same great truth holds good in the higher spheres and conditions of life as well as in Nature's rural domains. In general life and business of large towns and cities, "Everything in its season" is a law as binding as it is in a little country hamlet; and that all labour should be adapted to the seasons thereof and the work performed suitable to the conditions and wants of the people is a truth as applicable to every member of society in the great cities of the world as it is to the almost isolated labourer on some country farm.

Nor does this law find its stopping-point at the business and commercial stages of life; nor is it merely applicable to the physical wants of man. It also extends to the very highest stages of society, enters into its most advanced conditions, and is applicable to all its wants. That everything should be in its season and that the arrangements of man should answer to those of God and Nature must be acknowledged as being universally a law. To violate it anywhere would be wrong and a cause of failure equally as in husbandry.

So also, Saints, is it in the vineyard of the Lord, and with the work which he has given to be performed, and the seasons thereof. Moreover, if it is so important that the husbandman should observe these laws, how much more important is it that the Gospel husbandmen should observe them? And if it is so important that the labourers

of the field should labour diligently, suitably, and seasonably, how much more important is it that the Saints should do so?

We have taken these matters with which everybody is familiar to illustrate truths which are equally the laws of the kingdom of God and of Nature, and laws that are as binding on the Saints and labourers in the Gospel field as on the common husbandman. If they will apply the lesson which these familiar matters teach to the more important affairs and the great interests of the work in which they are engaged, they will find fruitfulness and success; but if they violate these laws, which are at once the laws of the Divine work and of Nature, or if they disregard the seasons and perform unsuitable labour, unfruitfulness and failure must and will be the inevitable result.

We are assured that if the Saints and Elders would thoroughly digest the lesson which we are endeavouring to impress upon their understandings, and if they act with the same consistency in the performance of their several parts of the great work as that of the farmer and his labourers, much more will be accomplished for the personal good of all, and immensely more for the kingdom, than is now effected. But few, however, carry out this lesson fully in the performance of their duties to the accomplishment of the various parts of the work given to be performed. For instance, in the preaching of the Gospel and in the gathering, how often has it been unobserved, and sometimes the laws thereof directly violated! The Saints, in the performance of their parts as simple members of the Church and labourers in the gathering, are rapidly advancing and effectively doing their work in the season when given, and fast preparing for their gathering home to Zion's garner. But we are assured that our presiding men and preachers can advance much farther; and we think that in their characters they do not always remember the seasons, perform the work that belongs to them, and study to make their operations suitable thereto. This is also the case with the Saints generally in their missionary capacity; and in this are included male and female; for the Lord has made it the duty of all to warn their neighbours and seek out Israel with the sound of glad tidings.

Now, not only should the Saints perform their more immediate duties, such as worshipping God, attending their meetings, and fulfilling various other duties pertaining to the internal affairs of the Mission, and in preparing and gathering to Zion, and that, too, in a suitable and seasonable manner; but they should also remember the great duty and the broad work that has to be performed in the preaching of the Gospel and the ingathering of the honest. Sometimes the seasons of this work set in very favourably, and much can be done. At other times it is like the unfruitful freezing season of winter, that drives one to the house nearly altogether. The Saints generally and the Elders and presiding men especially should regulate themselves to this and operate accordingly. When it is a winter for missionary operations, let them turn their labours and administrative wisdom to the household of faith and its internal affairs. But when there is a Gospel spring, and soil can be found on every side waiting to receive the seed and shoot forth its vegetation, then let the preaching of the Gospel also be attended to, and let every hand scatter the seed around. Let the presiding men and preachers be diligent in this matter and sow the seed of truth wherever they can find soil; and moreover let them sow the right seed in the right soil and in the proper seasons. The present is a highly-favoured time. The season of internal growth, the season of gathering, and the season of general increase to the Church are reigning together, and they all seem unusually favourable. Let not these seasons pass away and the work thereof be found unperformed.

THE VISITOR.

SABBATH.

The Sabbath! Sacred day of rest and peace—of soothing influences and holy calm; thrice welcome to the toil-worn Saint, who, eased from labour's cares, can gather in his wandering thoughts and give his whole soul to communion with his Father and his God.

"Come, brother Y., according to our promise, we will now visit the meeting spoken of the last time we were together, and have a draught from the pure fount of heaven's inspiration."

Along the quiet road, arm-in-arm we go. Nature, clad in her wintry robe, still attests her claim to loveliness. Hedge-rows, shrubs, and trees, stripped of their leafy foliage, resemble man shorn of the Gospel's blessings, but still retaining the sap of noble reason, which, when the springtime of truth appears, will enable him to gather round him heaven's loveliest garb. Here and there is seen a withered, sapless trunk, ready to be hewn down for the fire, with now-and-then an evergreen, like honest worth, arrayed in never-fading virtues.

The redbreast sweetly carols on our path. Winter may come, and bitter, biting cold may nip our outward forms; but its song is loudest, sweetest *then*. God's mercies ever cheer our wayward lives—aye, even at the darkest and coldest hour. We reach the town. The casual passers-by have now swelled to crowds. Top-coats and body-coats, cabs and curricles, silks, cottons, and crinolines, bibles and prayer-books neatly folded in spotless cambric. Don't open the bibles; for you might soil the binding and find some unpalatable truths inside! White cravats, ribbons, flounces, and gewgaws. What a crush? What a motley scene? Here comes along a gang of Sabbath-breakers—reckless, careless souls, who, shrouded in work-day clothes and poverty, can look in the face of heaven and believe that the riding, pleasure-hunting, and carousals of the rich are no less displeasing to the God of justice than their rambling abroad on his sacred day.

"But us hurry on, brother Y.; for our loitering has thrown us almost late for meeting."

We hurry on, reach the hall, and find the deacon ready to welcome us with a smile. A busy hum of many voices, as congratulations are being passed from one to another, proves that the room is well filled with Saints, who, full of the freedom of the Holy Spirit, take a lively interest in each other's welfare. What a glow greets us as we enter? Faces radiant with love and peace. Sweet and holy influences pervade the room. There we find a spirit to draw down the blessings of heaven and mount on the wings of faith to a higher state in the progressive scale.

And now, as the meeting is called to order, what abstract attention characterizes the audience; and as the opening hymn swells up in a deep volume of harmony, all voices are united in the delightful act of praise, while the deep and solemn "Amen" from the congregation is evidence that their hearts breathe forth their earnest desires through the speaker before the Eternal. 'Tis that ever-impressive commemoration of the dying sufferings of the Son of God, and not only of him, but of all who have trod the thorny path and won the crimson crown of martyrdom in the same sacred cause.

With scarcely an exception, the eyes of the audience are riveted upon the speakers as noble truths are advanced or present duties dilated upon. The simple words of the speakers carry with them that most important garniture of eloquence—earnestness. Songs of Zion vary the features of this most interesting time, till the very atmosphere seems charged with the essence of life.

Oh! truly, in the words of inspired love, "It is good to be here!" The sins, the follies, the cares, and corruptions of the world are with the busy crowd without; but here a foretaste of those purer joys which await the faithful can be participated in.

Brother Y. says "Amen" to the benediction, and thanks Heaven for the blessings received.

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City, Utah Territory,
January 14, 1859.

President A. Calkin.

Dear Brother,—Since I last wrote to you, nothing of very grave or serious import has transpired in our mountain home. The army remains quietly encamped in Cedar Valley, enjoying ample opportunity for perfecting any lack of discipline, if necessary and they are so disposed, while the citizens are, as usual, pursuing those industrial avocations permitted by the season. The District Court for this the 3rd Judicial District has been in session some 30 days, and has disposed of only one case, to wit—the acquittal of brother James Ferguson, indicted for threatening Judge Stiles, when sitting upon the bench, with a view to intimidate him while holding court. It has been proven that the Territorial and Court records and papers are safe; that Hockaday's tannery is here and undisturbed; and the acquittal of brother Ferguson, after a tedious trial in the District Court, has disposed of the last allegation in the late hue-and-cry against Utah—viz., "That the United States' Courts had been intimidated and broken up." There is one thing certain, in connection with this matter,—no people in our country would so patiently endure the abuse heaped upon them as have done and still do the people of Utah. All is well; the Lord reigneth and turneth the hearts of the children of men as the rivers of water are turned.

Brother Horace S. Eldridge is again in the States as our accredited agent for the transaction of business; and I trust that you will respond to his requests for pecuniary assistance, so far as he may have occasion to make them, whenever it is within your ability so to do.

Your letter of November 12 came safe to hand, and it afforded me much gratification to learn of your travels among the Saints and of the prosperity attending the Latter-day Work in Europe.

Forward on the emigration as rapidly as you may deem it consistent up to Genoa, Deer Creek, and so on,—those coming after and unable to come through at once taking the places of those who preceded them, until they also can work their way through.

On Sunday, Jan. 2, 1859, as soon as the Tabernacle was refitted, and for the first time since our move, public service began again to be held in the Tabernacle, Elder Orson Pratt, sen., addressing the congregation on that day and on Sunday last.

Your family are well and doing well. The health of the Saints is generally good, and their spirits calm, prayerful, and commendable.

Praying for your prosperity in every good word and work, I remain, as ever, your brother in the Gospel,

BRIGHAM YOUNG.

SWISS AND ITALIAN MISSION.

Switzerland, March 24, 1859.

President A. Calkin.

Dear Brother,—Perhaps the following incident may be interesting to the readers of the *Star*:—

One of our Elders (brother Loosli) was arrested, the other day, while he was preaching by my side. I put my hat on, expecting that we should both pass one night at least in prison; but brother L., with the self-possession of a hero, contrived to draw all the attention of the mob officers on himself, and coolly gave me the signal to walk away. This saved me from the peculiarities of *lawless law*, and perhaps from banishment. But in point of comfort nothing was gained, for I had to walk more than half the night, and was lost a part of the time in a wood, where the tall pine trees make that blackness of darkness which is not agreeable to those who love the light.

Brother Loosli was liberated the next day, after he had borne testimony to all who had assembled to hear his trial. He had passed the night in a chair, as the prison bed was such as none but a pig would condescend to lie upon.

He afterwards wrote to me that he

found prison walls could not confine the movements of the mind, but that through all those scenes he could look forward to worlds that his feet had not yet trodden, and to heavens yet uncreated.

I suppose that under such circumstances a man's mind may be allowed a wide track through time and space.

Your affectionately,

JABEZ WOODARD.

ENGLAND.—SHEFFIELD PASTORATE.

Leeds, March 28, 1859.

President Asa Calkin.

Dear Brother,—It is with great pleasure that I embrace another opportunity to give you a brief account of this Pastorate for the quarter ending March 25, 1859, knowing that it is always a source of joy to you to hear from your fellow-labourers in this important Mission, especially if their tidings are such as give increased evidence of the faith and practices of those they represent. Such, I hope, may be the purport of this letter. In the past, it has been my privilege to see the Elders enjoy the Spirit of God and to take considerable interest in their callings. But I am pleased to say that, since the General Council of Elders in Birmingham, more of the Holy Ghost has been enjoyed and more real interest has been taken in the cause of truth and the salvation of the people.

The changes affecting this Pastorate made at the above-named Council have had a very beneficial effect, tending to increase the faith and activity of the Saints. Each of the presiding brethren have been truly devoted to the cause, studying the improvement of the Saints and the advancement of the work, instead of their own personal interest, believing that such a course always brings its own reward.

The appointment of Elder E. L. Sloan to the presidency of the Sheffield Conference has resulted in much good already, and is a sample of what can be done with a proper spirit and wise management. I have only to say that that Conference has raised in one month towards their emigration the sum of £60, everything else improving accordingly.

Elder C. C. Shaw, of the Bradford Conference, has laboured faithfully and taken much interest in the deliverance of the Saints; and that Conference has raised towards their emigration, during the quarter, the sum of £107.

The Lincolnshire and Hull Conferences, under the management of Elders William Halls and Jonathan Jackson, are improving and bid fair to do much better in future.

The Travelling Elders also have my entire confidence, and have laboured faithfully to promote the work in their respective fields of labour.

During the past quarter it has been necessary to give a little more attention to some Branches in these Conferences, because of the slowness (and, in some instances, neglect) of the same to carry out the counsels given them. The cause, in several instances, has been traced to some spiritless and penurious Branch Presidents, who have been willing neither to work themselves nor to let others do so. We have removed them and realized the good of so doing. As a proof, I have only to say that one Branch, that used with difficulty to raise on an average 17s. a month for emigration, has raised, under different management, £11 in the same time, everything else improving in proportion.

This Pastorate is now composed of 1,100 persons, who are, with few exceptions, a faithful people, ready to listen to the instructions of the Priesthood and possessing a disposition to carry them out.

The meetings have been unusually well attended by attentive hearers; but at present very few feel the importance of the work enough to require baptism. Nevertheless, during the quarter, we have baptised 22.

The finances of this Pastorate are improving, much more having been done during the last quarter than in any previous one; and if trade improves, I am certain we shall do much better. Emigration is the song and theme throughout this Pastorate, and almost all are beginning to express their determination to try and free themselves from the fetters that bind them, and to lay by their means for their own emigration.

You will doubtless be pleased to learn that the tract and Seer debts of this Pastorate are paid, and that the entire book debts of the Sheffield and Bradford Conferences are paid off; also that the debts of the other Conferences are very much reduced, the amount now owing to the Office for books, *Stars*, &c., being

about £66, which we will continue to reduce as opportunity presents.

In conclusion, I have to say that I feel very grateful to our heavenly Father for the blessings which have attended our humble efforts to promote his cause in this Pastorate.

With kind regards to you and the brethren associated with you, and with fervent prayers for the extension of our glorious cause,

I remain yours faithfully in the cause of truth,

C. F. JONES.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 242.)

(Extract from Captain Del Rio's Report of his Survey [in 1787] of the Antiquities of Yucatan and Chiapa, published in English in 1822.)

"From Palanque, the last town northward in the province of Ciudad Real de Chiapa, taking a south-westerly direction, and ascending a ridge of high land, that divides the kingdom of Guatemala from Yucatan, at the distance of six miles, is the little river Micol, whose waters flow in a westerly direction, and unite with the great river Tulijah, which bends its course towards the province of Tobasco. Having passed Micol, the ascent begins, and at half a league, or a mile-and-a-half, the traveller crosses a little stream called Otolum. From this point heaps of stone ruins are discovered, which render the roads very difficult for another half-league, when you gain the height whereon the stone houses are situated, being still 14 in number in one place, some more dilapidated than others, yet still having many of their apartments perfectly discernible. These stand on a rectangular area, 300 yards in breadth by 450 in length, which is a fraction over 56 rods wide, and 84 rods long, being in the whole circuit 280 rods, which is three-fourths of a mile and a trifle over. This area presents a plain at the base of the highest mountain forming the ridge. In the centre of this plain is situated the largest of the structures which have been as yet discovered among these ruins. It stands on a mound or pyramid 20 yards high, which is 60 feet, or nearly four rods in perpendicular altitude, which gives it a lofty and beautiful majesty, as if it were a temple suspended in the sky. This is surrounded by other edifices—namely, five to the northward, four to the southward, one to the south-west, and three to the eastward,—14 in all. In all directions the fragments of other fallen buildings are seen extending along the mountain that stretches east and west either way from these buildings, as if it were the great temple of worship, or their government-house, around which they built their city, and where dwelt their kings and officers of state. At this place was found a subterranean stone aqueduct, of great solidity and durability, which in its course passes beneath the largest building."

(From the *Christian Advocate and Journal.*)

"On a mountain, called the Lookout Mountain, belonging to the vast Alleghany chain running between the Tennessee and Coos rivers, rising about 1,000 feet above the level of the surrounding valley,—the top of the mountain is mostly level, but presents to the eye an almost barren waste,—on this range, notwithstanding its height, a river has its source, and, after traversing it for about 70 miles, plunges over a precipice. The rock from which the water falls is circular and juts over considerably. Immediately below the fall, on each side of the river, are bluffs, which rise about 200 feet. Around one of these bluffs the river makes a bend, which gives it the form of a peninsula. On the top of this are the remains of what are esteemed fortifications, which consist of a stone wall built on the very brow of this tremendous ledge. The whole length of the wall following the very course of the brink of this precipice is 37 rods and 8 feet, including about two acres of ground. The only descent from this place is between two rocks for about 30 feet, when a bench of the ledge presents itself from two to five feet in width and 90 feet long. This bench is the only rod or path up from the water's edge to the summit. But just at the foot of the two rocks where they reach this path, and within 30 feet of the top of the rock, are five rooms, which have been formed by dint of labour. The entrance to these rooms is very small; but, when within, they are found to communicate with each other by doors or apertures.'

(To be continued.)

PASSING EVENTS.

AMERICAN.—Accounts from Caraccas, Venezuela, to the 3rd instant, state that the country was full of attempts at revolution. A battle was reported as having taken place at San Luis Potosi between a few hundred of the Liberals of that State and a reactionary force, who are now in possession of the city, the Liberals having been beaten. Violent storms of rain and flood-risings have occurred in all parts of the country, doing great damage, particularly to railroads and on the banks of rivers. On the Great Western Railroad of Canada, between Flamborough and Dundas, the rain washed away the embankment, and a train was precipitated into a chasm some 20 feet wide, six persons being killed and a dozen others injured. The bridges at Charlestown and Walpole, New Hampshire, were carried off. Three large highway bridges across the Connecticut River between White River Junction and Bellows Falls were carried off. All the meadows and lowlands of the Connecticut Valley were overflowed, and many houses flooded. The Sullivan Railroad bridge at Bellows Falls was damaged and rendered impassable. The bridge of the Belchertown and Amherst Railroad, some 300 feet long, was swept away, rails and all, by the force of the freshet. The County Bridge spanning the Chicopee River was carried off by the raging element, and away went the two bridges, tumbling down the rocky chasm. Fifty feet of the Boston Dock Company's dam, built of solid stone masonry, gave way to the force of the flood; as also did the Town Mill in Palmer. The bridge connecting the Pittsfield Woollen Company's Mills with the road, was swept away, and other mills in the neighbourhood were considerably damaged. Many public works in different parts of the country were either severely injured or entirely destroyed, involving an immense loss, the full amount of which is not yet calculated. The flood was nearly as high as that of 1854, which was the highest ever known.

MEMORABILIA.

POISONS.—The most virulent poisons are of vegetable origin.

HOW TO FIND LEAP YEAR.—Divide any given year by 4; and if it is leap year, there will be no remainder. If anything remains, the remainder will represent how many years the given date is past leap year.

JACOBITES AND JACOBINS.—The Jacobites were the partisan adherents of James II. and his descendants, after his abdication. The Jacobins were a secret society of violent revolutionists existing in France during the revolution of 1789.

"A ROLAND FOR AN OLIVER."—Roland and Oliver were two knights of romantic fame. The wonderful exploits of the one could only be equalled by those of the other. Hence the phrase, "A Roland for an Oliver," signifying an equivalent.

GRAND LAMA.—The Grand Lama is the object of worship in Thibet. He was formerly the head of the government. His votaries believe that he never dies, but that when dissolution takes place his soul merely passes into another body, for which the priests immediately begin to seek as the Grand Lama.

LEGISLATION OF LYCURGUS.—The celebrated constitution of Lycurgus, to which Sparta owed all her subsequent national splendour, (and which lasted about 600 years,) was a mixture of monarchy, aristocracy, and democracy. It comprised two kings, a senate of 28 nobles, five annual ephori, assemblies of the people composed of Spartan citizens, equal division of lands among 9,000 Spartan and 30,000 Laconian families, public and equal education, common tables, prohibition of all luxury, iron money, no trade, no fleets, no theatres, and harsh treatment of the helots, who alone attended to agriculture and trade.

ROYAL LINE OF ENGLAND.—The following is a list of all the monarchs who have reigned in England, ranged in the order of their succession:—Egbert, Ethelwolf, Ethelred I., Alfred (the Great), Edward, Ethelstane, Edmund I., Edred, Edgar (the Peaceable), Edward (the Confessor), Ethelred II. (the Unready), Edmund II. (Ironsides), Canute, Harold I. (Harefoot), Hardicanute, Edward, Harold II., William I. (the Conqueror), William II. (Rufus), Henry I. (Beauclerc), Stephen, Henry II., Richard I. (Cœur de Lion), John, Henry III., Edward I., Edward II., Edward III., Richard II., Henry IV., Henry V., Henry VI., Edward IV., Edward V., Richard III., Henry VII., Henry VIII., Edward VI., Mary I., Elizabeth, James I., Charles I. (the Martyr), Charles II., James II., William III. and Mary II., Anne, George I., George II., George III., George IV., William IV., Victoria.